



دُّرْسَانِی (English)

INJURED SNAKE



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
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دُّرْسَانِی

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ ۝ يٰسِمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إِنْ شَاءَ اللّٰهُ عَزَّ وَجَلَّ:

اللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّ وَجَلَّ! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

زخمی سانپ

Zakhmi Saanp

INJURED SNAKE

THIS booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بر کاظمین العالیہ in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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Injured Snake
An English translation of 'Zakhmi Saanp'



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الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ
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INJURED SNAKE

Although Satan will make you feel lazy, read this booklet completely and reap its blessings.

Excellence of Salat-‘Alan-Nabi ﷺ

The Prophet of Rahmah ﷺ has stated, ‘Reciting Salat upon me is a Noor [light] on the bridge of Siraat. Whoever recites Salat upon me 80 times on Friday, 80 years of sins will be forgiven.’

(Al-Firdaus Bima Saur-il-Khitab, vol. 2, pp. 408, Hadees 3814)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

Sayyiduna Abu Sa’eed Khudree رضي الله تعالى عنه has narrated: A blessed young companion رضي الله تعالى عنه was newly married. Once when he returned his home, he رضي الله تعالى عنه saw his bride standing at the door. Seeing her at the door, he رضي الله تعالى عنه flew into a fit of rage and lifting his spear he رضي الله تعالى عنه rushed towards her. Frightened and scared, she moved back and said

in tears, 'O my dear husband! Do not kill me, I am guiltless. Please come inside the house and see what has caused me to be here.' Hence, that blessed companion went inside; he رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ found a dangerous and poisonous snake coiled up on his bed. Hurriedly, he رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ transfixes it with his spear but the badly writhing snake, before dying, bit him. Affected by the poison of snake, the blessed modest young companion رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ also embraced martyrdom.

(Sahih Muslim, pp. 1228, Hadees 2236; summarized)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear modest Islamic brothers! Have you noticed? How deeply the noble traits of modesty engrained in the blessed companions رَحْمَةُ اللَّهِ تَعَالَى عَنْهُمْ that they did not even like their wives standing at the door or window. Those who take their adorned and unveiled wives to the banquets, those who ride their motorbikes making unveiled wives sitting behind them, those who let their wives roam in the shopping centres and marketplaces in the state of unveiling should take admonitions from the above-mentioned narration.

Women should not go out applying fragrance

The Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Without a doubt, the woman who uses fragrance and passes by a

gathering, she is like this and that, i.e. she is an adulteress.'

(*Sunan-ut-Tirmizi*, vol. 4, pp. 361, *Hadees* 2795)

Commenting on the above-mentioned Hadees, a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan عليه رحمة الله القوي has stated, 'The reason for this is that by using the perfume, she attracts people towards her. Since Islam has made adultery Haraam, it has also prevented the causes leading to adultery.' (*Mirat-ul-Manajih*, vol. 2, pp. 172)

Horrifying punishment of unveiling

Sayyiduna Imam Ahmad Bin Hajar Makki Shaaf'i'i عليه رحمة الله القوي has stated: On the night of Mi'raaj (Ascension), the terrible spectacles the Noblest Prophet صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ had seen in which the horrible punishments were being caused to some women. One of the punishments was that a woman was hanging by her hair and her brain was boiling. It was said to the Prophet of Rahmah صلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ that this punishment was inflicted to her because she did not hide her hair from the strange people.

(*Az-Zawajir 'Aniqtiraf-il-Kabaair*, vol. 2, pp. 97-98; summarized)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dangerous animal

It was probably the last Friday of Sha'ban-ul-Mu'azzam, 1414

AH. In the great Sunnah-inspiring Ijtima' held at night in Korangi, Bab-ul-Madinah (Karachi), a young man met Sag-e-Madinah [i.e. author]. Overwhelmed with fear, he stated the following incident under oath: A young daughter of one of my relatives died suddenly. After burying, when we were returning, deceased's father realized that he had forgot his handbag containing important papers, mistakenly, buried in the daughter's grave. As a matter of great need, we had to dig up the grave again. The moment we removed the slab, we screamed with deep fear and panic, because the young girl who we had just buried in a clean shroud was now sitting up straight like a bow, wildly tearing her shroud. Alas! Her legs were tied to the hair of her head and plenty of small frightening strange animals were clung to her body.

Having seen such a horrific scene, we were struck dumb with terror and without taking our bag, we had hardly poured the soil into the grave and ran away, immediately. On returning home, I inquired relatives about the wrong doing of that young girl. They revealed that she had no such bad habit which is considered condemnable nowadays. However, like other girls, she was leading a fashionable life and not used to observe veil. Recently, a few days before she died, there was a wedding in relatives, like other women being in the state of unveiling, she also attended the wedding after adorning herself and after getting fashionable haircut.'

*Ay mayri behno! Sada pardah karo
Tum gali koochoⁿ mayn mat phirti raho*

*Warna sun lo qabr mayn jab jao gi
Saanp bichchu daykh ker chillao gi*

Poor excuses

After having listened to the sad story of this ill-fated modern girl, will our Islamic sisters not learn admonitory lesson from this incident? Our poor Islamic sisters make such excuses such as: *It is our compulsion, no one observes veil at our home, it is not a part of our family custom and tradition, our family is highly educated, no one sends proposal for a simple and veil-observing girl, veiling actually is from heart and we have clean intentions* etc.

Will these family customs, traditions and compulsions of Nafs [self] grant you the salvation from the horrible punishment of the grave and the hellfire? Will you attain success by presenting such poor excuses, in the court of Allah عَزَّوَجَلَّ? If not and absolutely not, then you will have to observe veil in every condition. Remember! It is pre-destined who will marry whom and is written on the Lawh-e-Mahfuz (preserved tablet). Very often many educated modern girls become the victim of death and sometimes bride meets her death before her ritual departure to the bridegroom's home and instead of taking her

to the bridal chamber full of lights and sweet fragrance, she is lowered into a dark and narrow grave full of insects.

Tu khushi kay phool lay gi kab talak?

Tu yahan zindah rahay gi kab talak?

صلوا على الحبيب ﷺ

Fifty, sixty snakes

In 1986, a grieved mother has stated like this in Jang newspaper: My eldest daughter has recently died. When her grave was dug, fifty to sixty snakes appeared in it immediately. When another grave was dug, the same snakes appeared, coiled up and sat on one another. Thereafter, third grave was dug but it contained more snakes than the last two graves.

All the people were struck dumb with terror and plenty of time was already elapsed. Utterly helpless people, after the mutual consent, buried my beloved daughter in the grave filled with snakes, threw soil into the grave standing away from there. My daughter's father's condition got worse, being overwhelmed with fear, he would jerk his head.

The grieved mother went on to say, 'Though my daughter was Salah-offering and fast-observing, she had adopted a fashionable life. I would always advise her affectionately but

instead of paying any attention, she would humiliate me. Alas! My unwise modern daughter did not listen to my advice.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Terrifying pit

Satan may whisper evil into anyone's heart that it is merely from a newspaper, so Allah عَزَّوجَلَّ knows whether it is true or untrue. Even if it is proved untrue, still, no one can prove unlawful fashion and unveiling permissible. Read the punishment of impermissible fashion, the Noblest Prophet ﷺ has stated, 'I saw certain people whose skins were cut off with scissors of fire. On inquiry, I was told that these were the people who used to adorn themselves with unlawful things. I also saw a pit from where screams and shrieks were heard. When I asked, I was told that these were those women who used to adorn themselves with unlawful things.' (*Tareekh Baghdad, vol. 1, pp. 415*)

Please, bear in mind that the layer of nail polish is such a substance which becomes hard and does not allow water to touch the nails. Because of this, neither the Wudu (ablution) nor the Ghusl is valid. When Wudu and Ghusl are invalid then Salah is also invalid.

Beware!

Do not ever fall into the trap of the Satan, like some unwise people who go on to say that the world has progressed. **مَعَادُ اللَّهِ عَذَاجِلٌ!** Women with full veil and confining to the four walls is the idea of extremist Muslims. Now women should work together with men. There is no doubt that for a true Muslim, proof from the Glorious Quran is sufficient. Therefore, read the following verse wholeheartedly from Surah Al-Ahzaab, verse 33:

وَقَزْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرُّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And stay in your houses and be not unveiled like that of the unveiling of the former days of ignorance.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Al-Ahzaab, verse 33)

The above-mentioned blessed verse, gives a thought provoking message to those women, who in the state of unveiling, roam around in shopping centres and resorts, seek education from co-education institutions, acquire education from the Na-Mahram (with whom marriage is forbidden) teachers, teach Na-Mahram students, and despite the fear of Fitnah (disruption), they work with male staff freely in offices, factories, hospitals etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Lost my son but not my modesty

No matter what happens, the modest women do not reveal themselves as it is stated that Sayyidatuna Umm-e-Khallaad رضي الله تعالى عنها, observing veil, appeared in the court of the most Revered and Renowned Prophet ﷺ to inquire about her son, who had been martyred. Someone said to her, 'You have come here asking for your son while veiling your face.' She رضي الله تعالى عنها replied, 'I have certainly lost my son but not my modesty.' (*Sunan Abi Dawood, vol. 3, pp. 9, Hadees 2488*)

May Allah عزوجل have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ ﷺ

Unveiling is not a small trouble

The above-mentioned incident should serve as a warning to those women who continue making excuses on unveiling. Someone comments like this: *What can I do, I am a widow.* Someone comments: *Despite the fear of Fitnah and being in the state of unveiling or in seclusion, I have to work with male staff in office in order to feed my children.*

Though means of home-based lawful earning were also possible; but there is a lack of Madani thinking! Did the illustrious veil-observing women of past not become widows?

Did the blessed captives of Karbala بَرْحَى اللَّهِ تَعَالَى عَنْهُمْ not face the great hardship and persecutions? Did these blessed females companions بَرْحَى اللَّهِ تَعَالَى عَنْهُنَّ let their veils remove? Absolutely not! Therefore, take pity on your weak physical body and observe veil for saving yourself from the punishment of grave and Hell! By Allah أَعُوذُ بِهِ! The trouble which incurs Divine torment cannot be a small trouble. وَالْعِيَادُ بِاللَّهِ تَعَالَى

The bouquet of 31 Madani pearls

1. The Noblest Prophet, صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ, without holding the hand of women, used to take the pledge of Bay'at (spiritual allegiance) merely verbally.

(Derived from: Bahar-e-Shari'at, vol. 3, pp. 446)

A female disciple may not kiss the hands of her spiritual guide

2. The ruling in regard to a woman's veiling before her spiritual guide is the same which is regarding other Na-Mahrams. She may not kiss the hands of her spiritual guide, nor should she make him stroke her head and nor should she press the hands and feet of her spiritual guide.

Men and women are not allowed to shake hands

3. Men and women are not allowed to shake hands with each other. The Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَسَلَّمَ has stated, 'It is better that a nail is driven into your head than

for you to touch a woman who is not Halal (lawful) for you.' (*Al-Mu'jam-ul-Kabeer*, vol. 20, pp. 211, *Hadees 486*)

4. A female should not touch any part of body of a strange male if any one of them is a young person as there is a possibility that lustful feelings may overpower any of these two. This rule applies even if both of them are confident that no lustful feelings will arise. (*Fatawa 'Aalamgiri*, vol. 5, pp. 327; *Bahar-e-Shari'at*, vol. 3, pp. 443)

Wearing bangles from the hands of a man

5. Wearing bangles of women from the hands of Na-Mahram is an act of sin. Both of them are sinners.

Which part of a baby child to be concealed?

6. There is no 'Awrat (body part to be concealed) for a very tender child. It is not Fard to conceal any part of a very tender child. However, when he becomes little older, it is necessary to conceal his private parts (i.e. both the rear and front), and when he becomes even older i.e., more than ten years of age, the ruling regarding him is the same which applies to the one who is adult.

(*Rad-dul-Muhtar*, vol. 9, pp. 602; *Bahar-e-Shari'at*, vol. 3, pp. 446)

Ruling about looking at the body parts of Maharam

7. A male may look at the head, face, ears, shoulder, arms, wrists, ankles and feet of Maharam (i.e., those female with whom marriage is Haraam e.g. mother, sister, aunt etc.) if there is no danger of lustful feelings between either of them. (*Summarized from: Bahar-e-Shari'at, vol. 3, pp. 444, 445*)
8. To look towards the stomach, back, thighs and knees of the Maharam is Haraam. (*Ibid, pp. 445*)

(This ruling applies when there is not any cloth on these parts of body. However, if they are covered with a thick cloth, then there is no harm in looking at them.)

9. One may also touch the parts of the Maharam body, which he is allowed to look at, on condition that there is no risk of lustful feelings arousing from it for each.

(Bahar-e-Shari'at, vol. 3, pp. 445)

Pressing the feet of mother

10. A man may press the feet of his mother, but he can only press her thighs, if they are covered, i.e. he may do so on her clothes. However, it is impermissible for him to touch her thighs when they are not fully and properly covered.

(Summarized from: Bahar-e-Shari'at, vol. 3, pp. 445)

Excellence of kissing mothers' feet

11. One may also kiss the feet of his mother. It is stated in the blessed Hadees: One who kisses the feet of his mother; it is as if he kissed the door of Jannah.

(Al-Mabsoot lis-Sarakhsî, vol. 5, pp. 156)

Observance of veil from relatives

12. There is a veiling between sons and daughters of their uncles on both sides, similarly between the sons and daughters of their aunts on both sides. There is a veiling between wife's sister and sister's husband similarly between brother's wife and husband's younger brother and elder brother as well as a male would observe veil from the wife of father's younger brother and the wife of father's elder brother whereas a female would observe veil from husband of mother's sister, husband of paternal aunt, adopted child if not suckled in fosterage (suckling period)¹ and now he has become mature to understand the matters of men and women.

There is a veiling between sworn brother and sworn sister, between sworn mother and sworn son, between sworn

¹ Remember! A child should be breastfed within the age of two years (according to Islamic years). It is not permissible to breastfeed after that period, but even if a boy drinks a woman's milk within the first two and a half years then a relationship through suckling will be established. Now he has become a son on the basis of fosterage relationship and there is no need of observing veil with him.

father and sworn daughter, between a female devotee and spiritual guide

In short, observance of veiling is for those with whom marriage is permissible. However, a male can look at such elderly woman who is extremely ugly and looking at her raises no possibility of the feelings of lust at the very least. Except for it, whether looking at any women raises possibility of lust or not, male cannot look at her without any Islamic reason. Those with whom marriage is impermissible permanently, there is no veiling from them.

It is stated in the book *Bahar-e-Shari'at*: A woman should not look at strange man at all if there is even a doubt of the feelings of lust. (*Bahar-e-Shari'at, pp. 443*)

Veiling from father-in-law and mother-in-law

13. Due to the matter of Hurmat-e-Musaharat (specific marriage forbiddance), husband and wife regarding observing veil with mother-in-law and father-in-law respectively have some leniency. However, veiling will be practiced if either of them (mother-in-law and father-in-law) is young as it is a very appropriate thing to do.

For detailed information about Hurmat-e-Musaharat, study 'Mahrimaat ka Bayan' from the book *Bahar-e-Shari'at*, volume 7. Whereas, if you had not read the 7th

and 8th volumes of *Bahar-e-Shari'at* before your marriage containing information about 'marriage contract', 'divorce', 'Iddat (period of waiting)' and 'upbringing of the children', then read them now after marriage.

Ruling about looking at the face of women

14. Even though woman's face is not 'Awrat (parts of the body that must be covered), but due to the fear of Fitnah (temptation), it is forbidden for her to show her face in front of strange man; similarly, looking at her is impermissible for the Na-Mahram and touching her is strictly forbidden. (*Durr-e-Mukhtar*, vol. 2, pp. 97; *Bahar-e-Shari'at*, vol. 1, pp. 484)

Do not wear thin trousers

15. Some people wear the trousers of thin clothes, which show the skin colour of thighs and make Salah invalid, wearing such trousers without any Shar'i reason is Haraam.

Looking at other's exposed knees is sin

16. Some people leave their knees even thighs exposed in front of others. This is Haraam. (*Summarized from: Bahar-e-Shari'at*, vol. 1, pp. 481)

It is also impermissible to look at the exposed knees and thighs, therefore, it is necessary to avoid playing sports

and doing exercise wearing shorts as well as it is also necessary to avoid watching players playing in this manner.

Ruling about uncovering Satr unnecessarily in seclusion

17. Satr-e-‘Awrat (covering private parts) is Wajib in every condition, it is impermissible to uncover it even in seclusion without any valid reason. There is a consensus of entire Ummah upon Satr that it is Fard (obligatory) during Salah and in front of the people. (*Durr-e-Mukhtar; Rad-dul-Muhtar, vol. 2, pp. 93; Bahar-e-Shari’at, vol. 1, pp. 479; summarized*)

To open Satr when purifying oneself

18. When one gets close to the ground for purifying oneself, he should uncover his Satr at that time and should not uncover more than it is required.

(*Derived from: Bahar-e-Shari’at, vol. 1, pp. 409*)

If trousers have a zip, it may prove very helpful; in this way, one will have to uncover Satr to a lesser extent when urinating. However, one needs to be very careful when purifying with water. Thin zip is recommended.

Area between navel and the knees

19. A male is not allowed to look at the area between the

navel and the knees of another male. The same ruling applies for a female. A female is allowed to look at the other parts of another female on condition that there is no possibility of lust. (*Ibid, vol. 3, pp. 442, 443*)

Keep away the pubic hair from others

20. After removing pubic hair, they should be thrown somewhere that no one can see them.

(*Bahar-e-Shari'at, vol. 3, pp. 449*)

Fallen hair of females after combing

21. It is necessary for females to hide the hair that has fallen off whilst combing the head or whilst taking a bath, so that the sight of a strange male may not fall on it.

(*Ibid, pp. 449*)

22. Females should not throw away the sanitary napkins at such places at all that they might not catch the sight of others.

The jingling sound of the anklets worn by women

23. It is stated in a Hadees: Allah ﷺ does not accept the supplication of a community whose women wear anklets. (*At-Tafseerat-ul-Ahmadiyyah, pp. 565*)

The anklet which has been made forbidden in the blessed Hadees refers to the jingling anklets.

One should understand that if the sound of jewellery can be a reason for the supplication remaining unaccepted, then surely the voice of a woman (being heard by non-Mahram men without Shar'i exemption) and her unveiling will invite the wrath of the Almighty. Carelessness in respect of veiling can lead to disaster.

Regarding the jewellery making a jingling sound, A'la Hadrat ﷺ stated: It is permissible for a woman to use jewellery that creates a sound if she neither shows herself to non-Mahram men such as first cousins, brothers-in-law etc. nor allows the jingling sound (of her jewellery) to reach such men. Allah ﷺ says:

وَلَا يُبَدِّلْنَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ

And they must not reveal their adornment except to their husbands.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, An-Noor, verse 31)

He ﷺ also says:

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ مِنْ زِينَتِهِنَّ

And they must not stamp their feet on the ground in order that their hidden adornment be known.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, An-Noor, verse 31)

Note: This verse proves that women are not allowed to make any sound with their jewellery which can be heard by non-Mahram men, and it also proves that if the sound does not reach such men, then wearing it is permissible, because this verse prohibits creating any jingling sound whilst walking, and does not totally prohibit the wearing of such jewellery.

(Fatawa Razawiyyah, vol. 22, pp. 128; summarized)

Those Islamic sisters should learn admonitory lesson from the above mentioned explanation who, without any Shar'i reason, freely talk to the males in shopping centres and in their localities etc. They should speak in a low voice even within the four walls of their homes so that the people outside of the homes and neighbours may not listen to them as well as when scolding the children, women should take care of this thing and keep their voice low.

Women should wear full sleeve clothes

24. A woman should not give anything to any strange man stretching her hand in such a manner that her wrist (area between palm and elbow) gets uncovered. (It is widespread nowadays. If a male looks at her wrist intentionally, he is also a sinner; therefore, on such occasion, it is necessary for a female to cover her wrist with a thick piece of cloth). Islamic sisters should wear the

dresses with full sleeves moreover, they should use gloves and socks as well.

Ruling about looking at females wearing Islamic veil

25. If a male look at a woman wearing proper veil without the feelings of lust then there is no harm because here he is looking at veiling not woman. However, if she wears tight clothing that shows her body such as tight trousers etc., which reveals all the shapes of her shins and thighs, then it is not permissible for a man to look at her.

(Summarized from: Bahar-e-Shari'at, vol. 3, pp. 448)

Looking at the hair of women is Haraam

26. If a woman wears Dupatta (a long scarf that is worn around her head and shoulders) of any thin cloth, through which, the hair on the head or the blackness of the hair and the neck or the ears are visible then looking at her is Haraam. (*Ibid*) For women, even Salah is invalid in thin head coverings etc.
27. Nowadays, **مَعَادِنَ اللَّهِ عَزَّوَجَلَّ**, women roam leaving their hair loose, drive cars with open wrist and with loose hair and they ride on the backseat of bikes waving their braids. The first accidental glance on their hair and wrist is forgiven if one turns his glance away immediately whereas looking at them intentionally is a Haraam (forbidden) act.

Parable

Mufti of Dawat-e-Islami 'Allamah Mufti Muhammad Farooq Attari عَلَيْهِ وَحْمَةُ اللَّهِ الْجَارِي has sold his motorbike, for fear of number of unveiled women on the way; while riding it is not possible to guard one's eyes because there is a great risk of accident if not looked around and looking at them is beyond understanding.

May Allah عَزَّوجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

28. A male may not look at any body part of strange woman without any Islamic reason.

Ruling about a male treating a Muslim woman

29. If a female doctor is not available then as a matter of great need, a woman can reveal her affected part of body as per need and doctor can also touch it but she should not show the part of body more than it is required.

Meeting a Na-Mahram woman in seclusion

30. It is Haraam for a male and a female to meet in seclusion in a house. However, if it is an unattractive old woman

who does not arouse the feelings of lust then meeting her in seclusion is permissible.

Meeting an attractive lad in seclusion

31. It is Haraam for a male to look at an attractive lad (Amrad) with the feelings of lust. If one feels lust then seclusion with him in a room is impermissible. Having the desire of kissing or cuddling are from the signs of the feelings of lust.¹

Warning

Unveiling before the peon, driver and the servants of the home is forbidden. (For detailed information about veiling, read book '*Parday kay baray mayn Suwal Jawab*' [Questions and Answers about Islamic Veil] publication of Maktaba-tul-Madinah).

Muhammad Ilyas Attar Qaadiri

7 Zul-Hijjah, 1434 AH (October 13, 2013)

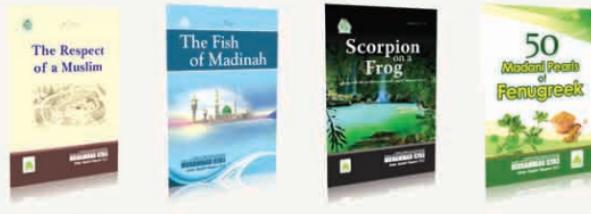
¹ For further information, please read the booklet 'Grave Abuse by the People of Lut', published by Maktaba-tul-Madinah.

الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ وَالشَّلٰوٰةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِينَ أَمَّا بَعْدُ فَقَاعُودٌ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

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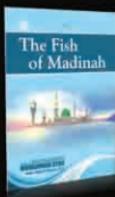
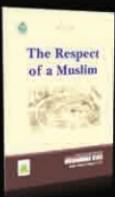
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